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ABSTRACT

This paper describes two recent seminars for exemplary K-12 public school teachers from North Carolina held at the North Carolina Center for the Advancement of Teaching (NCCAT). A discussion is presented on the program's rationale. The seminars are examined in the light of the framework of an article on four conceptions of excellence: (1) technical proficiency; (2) disciplinary initiation process approach; (3) self-actualization; and (4) social responsibility. A discussion is offered on the development of a theory and practice of holistic education for career school teachers as exmplified by the NCCAT seminars. (JD)

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From the Coast to the Mountains: Enhancing the Self-Esteem of North Carolina Teachers

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Introduction

Important factors in the intellectual, professional, and personal renewal of teachers are programs that aim to enhance their self-esteem by providing integrated learning and doing in an interdisciplinary format. We propose to examine in this paper two recent seminars for exemplary K-12 public school teachers from North Carolina held at the North Carolina Center for the Advancement of Teaching (NCCAT). After briefly describing the Center and discussing its program rationale, we shall examine these seminars in the light of our use of the article "Four Conceptions of Excellence" by Madhu Prakash and Leonard Waks (1985) in our development of a theory and practice of wholistic education for career school teachers.

The Center

North Carolina's state legislature recently funded NCCAT as a unit of the University of North Carolina. The Center's purpose is to "recognize and enhance teaching as an art and as a profession, by providing career school teachers with opportunities to study advanced topics in the sciences, arts, and humanities, to engage in informed discourse, and otherwise to pursue scholarly interests" (Board of Governors, 1985). Located in the mountainous Blue Ridge region of western North Carolina,

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the Center has already served more than 1,500 public school teachers from every teaching field, level, and region of North Carolina. The Center's eventual goal is to provide rewards for excellence in teaching, renewal in mind and spirit, and reason for staying in the profession for up to 2,000 teachers per year on a new campus designed especially for that purpose and at off-site locations.

We concentrate upon the personal and intellectual renewal of teachers through challenging interdisciplinary seminars, support of teacher initiated research and artistic production, and the development of a statewide colleague network. In this section, we shall review the rationale for the Center's programs written by us shortly before full-time operation began in 1986. We shall stress those aspects of the rationale that relate specifically to the enhancement of intellectual and personal well-being, such as the importance of maintaining interactive seminar sessions despite repeated obstacles to this manner of learning, and the evolving role of critical thinking in the Center's programs.

Knowledge for Freedom

Before full-time operation began at NCCAT in the fall of 1986, the core residential faculty of Center Fellows composed a rationale for the Center's work. We stated that we believe that the broadest purpose of the Center is to increase freedom for teachers through the knowledge gained in study and informed discourse. As Lee Shulman notes (1986), recent trends in teacher

training and certification have steadily decreased the amount of professional freedom enjoyed by teachers. Behaviorally oriented training programs and curricular objectives produce predictable outcomes, but diminish teaching as a profession. Teaching as a profession implies mastery not only of performance and procedure, but also of content and rationale; the teacher is professional in the use of reasoned judgement rather than the display of prescribed behavior. We believe that promising teachers leave the field not only because of low pay, poor working conditions, or low status, but perhaps more importantly because of a decreasing amount of freedom to act as a professional. As Sizer (1984) and others note, there are overwhelming demands on the time and energies of our teachers. These demands too often inhibit intellectual growth and renewal. Our vision is that the Center can help to reverse these trends.

One of the earliest influences upon our work at the Center in developing this vision and formulating a theory to govern our work was Shulman's AERA presidential address, "Those Who Understand: Knowledge Growth in Teaching" (1986). Shulman's team at Stanford set out to describe the peculiar type of knowledge shown by expert teachers, which they call "pedagogical content knowledge." This is the type of expertise shown by the teacher "wise in practice" when teaching <u>Moby Dick</u> to a particular group of students; that teacher will adjust her presentation and discussion to the needs of the students, while remaining faithful to an interpretation of the text. This is the crucial

knowledge of a teacher, beyond the first level of knowledge of subject matter, and the basis for the Stanford team's much publicized "wisdom of practice" studies.

At NCCAT we work with those teachers who could be the object of "wisdom of practice" studies, since our participants are exemplary teachers who have worked full-time in the classroom for at least three years. Yet we have come to notice that what Walter Oldendorf has described as an "overarching" quality of intellect is more decisive for our work and for the free individuals that we are attempting to allow our teachers to be. Oldendorf describes the excellent teacher in the following manner: "The excellent teacher has a keen interest in learning that is infectious. The excellent teacher is curious, and helps others to be curious as well. The excellent teacher helps us to realize that the world is full of conflict and ambiguity...but more importantly the excellent teacher helps us to know how to find the better answers to the difficult questions. Finally, the excellent teacher has the ability to help us integrate our understandings of complexities of the world, to find common threads, and to interpret and give meaning to our knowledge and experience" (1987). Our work at NCCAT has been guided by the unstated maxim that the overarching and passionate intellect is the necessary condition for excellent teaching. Like Spinoza's substance, this "substance" of excellent teaching provides the heart for any further attributes, talents, or wise practices.

We believe that to be effective in enhancing a teacher's

intellectual growth within the time constraints of the seminars, the Center Fellows and staff must focus on certain critical assumptions about the nature of teaching and learning:

1. Each seminar must in some way examine the nature of knowledge as it is understood in the modern sciences, humanities, and the arts. Through the seminars teachers will be encouraged to recognize that every field has within itself divergent viewpoints on what constitutes knowledge, and that education itself is no exception to this generalization. In examining the multiple paths to knowledge, participants will also be able to develop the skills of analytic thinking by distinguishing among various points of view. Consequently, our programs should seek to assemble participants representing multiple points of view, thereby encouraging the need for integration and synthesis; most groups will be diverse in geography, age, and academic discipline.

2. The Center should present topics of an interdisciplinary nature, unlikely to be available in textbooks or to be confined to a single academic field. In this way participants will be encouraged to interpret information from a variety of perspectives using a variety of paradigms. A similar method will be used in seminars in which a familiar topic will be examined using new methodologies or in light of new questions. The basic change in history from asking "What happened?" to asking "What happened to whom?" is an example of how a seminar might be focused to show that the type of questions asked can actually shape the nature of

the discipline.

3. Recent research into the nature of intellectual development indicates that learning can occur in at least two ways. First, we can all learn new facts, principles, and generalizations that fit in with our existing intellectual structures, or ways of perceiving the world. Secondly, we are all capable of developing new intellectual structures that are more comprehensive and adequate in understanding the world. Piaget called the first "learning in the narrow sense," and the second "intellectual development." The Center is primarily concerned with intellectual development, and in accord with that concern will attempt to ensure that seminars include experiences that create opportunities for reflective critical thinking. That is not to say that one does not learn facts or generalizations while developing new intellectual structures. The delight in learning, where the whole world is an object for contemplation and mastery, is part of intellectual development, as new structures demand components.

Let us unpack this a bit. Part of our effort, with us since the early documents of the Center (particularly the Fellows' rationale, from which this discussion is taken) has been to widen the epistemological net of our participants. Many of our teachers come to the Center with what might be called a "pre-philosophical" or "pre-reflective" stance toward the world. This stance is partially characterized by the following: science describes the world as it really is and thus its pursuit is a value-free,

uncontroversial, and incremental task of slowly but surely filling in the details of the world "out there;" and ideas concerning what to value are matters of personal concern only, or are decided by an appeal to authority, and are therefore not proper subjects for discussion or reflection. Through our seminars, we try to bring participants to the point where they can loosen their grip on these and other tenets, and realize that there are many paths to knowledge, and that there is deep disagreement in all fields, born of the vitality of inquiry. We are naturally situated in the Blue Ridge Mountains to be able to try to accomplish some of these ends: the mountaintop is a common enough metaphor in religious and philosophical literature for a disengagement from and reflection upon everyday life, and many of our teachers see our location in just this fashion.

By bringing together heterogenous groups of twenty teachers, we attempt to form what Matthew Lipman calls a "community of inquiry." With the proper cues from staff and presenters as detailed in our "Taxonomy of NCCAT Thinking Skills and Dispositions" (see Appendix 2) our participants are able to learn from each other, while developing the crucial skill of listening to an opposing viewpoint, formulating a response, and defending that response by marshaling evidence in a well-formed argument. This takes practice, but if encouraged by a facilitator, participants can begin to realize something that is precious and rare in the life of the mind: the elation that comes from the discussion of opposing viewpoints in an atmosphere of attention, trust, curi-

osity, and fellow-feeling.

4. Follow-up of the seminar experiences is essential if they are to have any lasting effect. Each seminar should close with a session devoted to the implications of the discussion for the intellectual lives of the participants. Networks of seminar alumni have been established to further communication among alumni, and to encourage mutual support in the life of the intellect. Periodic reunions have been arranged to further continue and support the work of the seminars.

5. The resident faculty of Center Fellows and the seminar presenters should exemplify the best in teaching. We take very seriously the motto "The Teacher as Learner," and believe that the best preparation for outstanding teaching is engagement in wide ranging research, writing, artistic production, and a sharing and appreciation of each other's work. The Fellows, actively engaged in learning, will be able to share with participants the fruits of their reading and artistry and how this shapes their teaching, and the role of their professional associations in the encouragement and dissemination of knowledge and artistry. We had initially believed that the Fellows, in their teaching at the Center, should articulate the relevance of the disciplines to teaching and the school. We now believe that this is not necessary, and may indeed be harmful to the intellectually intense yet emotionally supportive atmosphere that has characterized our best seminars. Our seminars allow participants to take intellectual and personal risks as they

explore areas that may be foreign to them. We do not provide instruction in pedagogy; rather, in modeling the best in seminar teaching and collegial management, we hope that our participants will take away our own "hidden curriculum," and thus improve their lives, their classrooms, and their schools (cf. Prakash and Waks, 1985). We hope to encourage seminar participants to devise their own research projects, to become active in professional associations, and to view the creation of academic knowledge and the enhancement of artistic production as an ongoing process. We hope that the curiosity and zest for learning of the Center faculty will be transmitted to teachers, and thereby to the students of North Carolina. As Richard Berendzen, president of the American University, pointed out in our first 1986 seminar, the most eminent scientists retain the curious questioning attitude of a ten year old child. Let such thinkers, at once learned and eager for more knowledge, be the models for our teachers and students.

The Center and the "Four Conceptions of Excellence"

The conceptual framework for considering excellence in education developed by Prakash and Waks (1985) provides an effective scheme for analyzing the Center's programs (see Appendix 3). In the following section we will argue that the Center's program has relevance to each conception of excellence, but is most clearly related to conception two, excellence as disciplinary initiation, conception three, self actualization, and conception four, social responsibility.

The relationship of NCCAT programs to conception one, excellence as proficiency, is primarily inverse. The technical model of the school described by Prakash and Waks (pp. 81-82) is the "image of education as rational production, as the efficient adjustment of productive means to determinate measurable ends." In fact, the Center operates on just the opposite principle (McPherson, 1989). Teachers are explicitly told that there will be no follow up measurement of how what they learn at the Center affects what or how they teach when they return to the classroom. The transmissionist activities that typify the technical model, rote acquisition of information, mastery of cognitive routines, and concentration on information are specifically proscribed at the Center. Although the Center shies away from identifying itself as opposed to the technical model, clearly many teachers who have been to the Center perceive it as a refreshing change from the many state mandated programs based on the technical model.* While teachers do not see the Center as an antidote to trends they by and large oppose, they do find the Center an oasis. As one teacher so pungently remarked, however, "Just because the R and R in Hawaii is great is no good reason for going to Vietnam" (Cooley, 1989).

Conception two, excellence as disciplinary initiation, is strongly related to the aims and programs of the Center. Prakash

* Based on a random survey, conducted by the authors, of thirty NCCAT alumni, February, 1989.

and Waks speak of a "view of knowledge and understanding as inherently social or intersubjective, as taking place in institutional contexts (e.g., the community of scientists, the art world) in which individuals contribute to an ongoing evolution of ideas and standards" (pp. 82-83). The Center aims both to introduce teachers to a variety of such scholarly communities and to encourage teachers to think of themselves as a special scholarly community.

The standard seminars sponsored by the Center bring together a heterogeneous group of elementary and secondary teachers, and outstanding scholars in a disciplinary field to explore the novel problems being pursued in the field. The explicit statement of the problem forms the foundation for the development of the seminar. As Prakash and Waks point out, proponents of the disciplinary view see excellence as "inextricably connected with the ability to understand and appreciate the world from a variety of disciplinary perspectives" (p. 83), a view shared by the Center as its planning ranges over the whole realm of arts, sciences, and humanities. The current planning cycle includes seminars in topics in the physical sciences, environmental sciences, education, literature, civil rights, business and economics, history and geography, philosophy, dance, art, and music.

The Center speaks in a unique way to the notion of a scholarly community. Teachers are not only invited to sit at the seminar table as equals; as Shelley Olson describes in her AERA

paper, they are invited to return to the Center as teacher-scholars, pursuing the study of an advanced topic in the arts, sciences, and humanities, writing or sculpting, or just reading in uninterrupted seclusion. Here again, the Center focuses not so much on a product - although publications and grants have stemmed from teacher-scholar programs - but on the sense that teachers have of themselves as professionals, as scholars who can, as Prakash and Waks suggest, provide educational leadership through "masterful orchestration of teaching learning activities," or "protect the intellectual and artistic life of their institutions from the challenge of hostile or misinformed community leaders..."(p.85). The third conception of excellence as self-actualization clearly depicts the level at which some teachers seem to experience their participation in Center programs. The summative evaluation study conducted by LRDC reveals a substantial number of teachers who find their experience at the Center in some way transformative (Cooley, 1989). This is a phenomenon that was not particularly anticipated or planned for, but which seems to be a consequence of the developmental characteristics of teachers who come to the Center (a matter being further investigated by LRDC) combined with the special nature of Center programs, a matter on which Ben Bloom may have some insight.

In his recent work on peak learning experiences, Bloom suggests (1981, pp.193-99) that certain kinds of peak learning experiences are unique in their capacity to produce radical and

long lasting changes in thinking. Bloom's research discloses that such peak learning experiences are most likely to occur under conditions where the learner regards the teacher as one who is communicating some way of viewing phenomena that is unique and very significant. The learning situation is very different from that previously encountered, lacking in closure, requiring extended learning for mastery, but worth the time and effort. The Center's emphasis on recruiting outstanding scholars/master teachers as seminar leaders, on the interactive, participatory nature of the seminars, on problem solving approaches, on the lack of examinations, grades and credit, and on topics that provide new insights or frameworks for interpreting phenomena frequently meet Bloom's criteria for establishing a peak learning experience.

The following quotes are illustrative of teacher comments indicating that they in some way found their NCCAT experience similar to what Bloom calls a peak learning experience. These quotes are taken from unsolicited letters to NCCAT over the past three years:

Angela Thompson - "I feel stimulated, renewed and thoroughly appreciated as an educator for the State of NC. I want to do better. I returned to my students with a new perspective - I wanted to change the world."

Sara Claytor: "I felt as though we were in a special world, and my spirits surged, up, up, up. I had to be on the ultimate 'high' when left the mountains." "You have a gold mine in NCCAT.

I hope each of us who has the marvelous experience of being a participant turns out to be a genuine, glittering nugget."

Jean J. Boswell: "In my professional life there have been two truly wonderful experiences. One of which was the NCCAT experience. It was rewarding, rejuvenating and renewing."

Ann Mozingo: "Thank you for one of the most challenging and transforming weeks I've ever experienced."

Dorothy S. Harmon: "The NCCAT brings to its participants that rare combination of intellectual stimulation, emotional serenity, physical rejuvenation, and social interaction; thus it becomes a vital, enduring part of each of us, a part which nestles quietly somewhere within, when we falter, a flicker of memory brings us once more to the center and we are whole again."

Dan Jackson: "I'm still high from my week at Cullowhee. My experiences over there were undoubtedly the high point in my professional career. It was uplifting intellectually, physically and spiritually."

Dixie Dellinger: "Such an experience can keep a good teacher in the classroom 'just one more year'."

T. J. Coates: "I returned emotionally drained and mentally strained, but I had such a sense of accomplishment. The seminar gave me a different outlook on things, and it has made a difference in the way I approach things now."

Rebecca Spell: "My week's stay at NCCAT changed my life. I made friends that I will call family forever, engaged in mental and physical activities that motivated me and continues to help

me daily, and learned lessons that will forever influence my life. I remain fulfilled and happy as a classroom teacher."

Ron: "I felt psychologically buoyant--what a natural high. It was like I was removed from myself--stepping back sensing the more significant events ignoring the trivial."

Ike Czuhai: "I want to thank you for the most rewarding experience in my 60 years."

Kim Hawkins: "Thank you for one of the most memorable professional and personal experiences of my life. I can hardly wait to go to school tomorrow and share NCCAT with my colleagues and a new perspective on literacy with my 1st graders."

The social conception of excellence as described by Prakash and Waks (pp. 87-90) is characterized by self-actualization within a just society. Individuals educated in this model are motivated by a concern for the common good, for human dignity, and for social responsibility. The graduates of an excellent program of "public education" take responsibility for informing themselves of public issues that bear on common interests, and they have the confidence and interest to take action on these issues. The characteristics of a curriculum that produces such graduates include experiences which require identification of problems and options for the solution of the problem, practice in creating and managing the resources to solve the problem, and "heart, motivation, and courage, or strength to act---to do what must be done to serve the common good" (p.88). Prakash and Waks go on to quote George Counts's assertion that teacher education

in such a model of excellence "would not be purely academic...the most profound questions of national policy should be debated and understood...for the purpose of shaping educational programs. The attention devoted to purely technical preparation would assume extremely modest proportions" (p. 90).

Beginning with the earliest Center seminars the topics chosen have demonstrated a focus on the kinds of issues that Waks and Prakash identify with the social conception of excellence. The pilot programs of summer 1985 dealt with "Citizenship, Education, and Democracy," and "The Power of Technology: The Power of Culture." The 50-odd seminars per year that the Center now produces include such topics as "Machine in the Garden: Computers and the Human Spirit," "Economics USA: Who Gets What and Why in the 1980's and Beyond," "The Global Community: Challenge to American Education," "The Meaning of Literacy," "Humans versus the Environment: The Florida Experience" "The Cherokee Nation: Beyond the Trail of Tears," and "Oil, Islam and the Middle East."

The social conception of excellence also assumes a willingness to go beyond the classroom for active involvement in problems at the site of their occurrence. The first seminar to go off-site was "Humans on Earth: The Blue Ridge Experience," in which the disciplinary exploration of the topic was followed by a three-day field experience in the Great Smoky Mountains National Park. Cultural and historical seminars have been held in Charleston, South Carolina. Atlanta has been the site for

seminars on the civil rights movement and on the federal reserve system. A seminar based in the Everglades and the Florida Keys explores the effects of development on the south Florida ecosystem. Seminars on early American history and thought and Vietnam utilize Williamsburg and Washington, DC, as sites. Seminars being planned may take place in Puerto Rico and Alaska, and the Center envisions international seminars in the future.

The central issue, however, in the social model of excellence is the willingness to act together for the common good. The alumni of the Center have demonstrated that attribute in good measure, most visibly in their efforts to continue and extend the associations and programs begun at the Center. One of the Center Fellows is now designated to coordinate and facilitate these continuation efforts which have taken the form of alumni initiated seminars based on the Center model, continuing networks of alumni which meet for renewal purposes, and alumni reunions sponsored by the Center.

Prakash and Waks go on to assert the logical incompatibility of the four models of excellence, and the superiority of the social responsibility model. At the Center it does seem to be the case that the technical proficiency model is rejected not only as a model for Center programs, but to some extent it is already rejected by the teachers who come there prior to their experience at the Center.* It is not as clear, however, that

* Same survey as on page 10.

the other three models cannot coexist. Certainly model two, disciplinary initiation, comes closest to describing the explicit rationale behind our program design. Nevertheless, the Center experience has clearly produced some effects that are the aims of models three and four, self-actualization and social responsibility. As these effects have been more clearly realized at the Center they have been increasingly the focus of explicit attention.

Discussion of Two Center Seminars and Wholistic Education

In this section, we shall examine the rationale and structure of "The Balanced and Self-Disciplined Life," held at the Center in Cullowhee in May, 1988 and "Humans versus the Environment: The Florida Experience," held off-site in south Florida in February, 1988. The two seminars contain prolonged and varied discussions of the interrelated nature of the four separate conceptions of excellence and are models of the achievement of well-being for teachers. In short, the two seminars are clear and instructive examples of what we shall consider "wholistic education." We shall discuss the seminars and how they have affected the participants apropos of our discussion of Prakash and Waks. We shall conclude this section with a discussion of the concept of wholistic education embedded in these two seminars.

The Balanced and Self Disciplined Life (Appendix #1A)

This seminar was an examination of individuals in several fields, and how they strive to achieve a balance among

intellectual, creative and physical areas in their lives. Vivian Gussin Paley, a grade school teacher and author of several books, spoke about how she maintained a schedule of teaching, writing and physical exercise. She also led a discussion of a complementary excerpt from the Nichomachean Ethics that dealt with Aristotle's conception of the good. Homer Smith, a football coach at the University of Alabama, and Craig Virgin, a championship runner, stressed the importance of mental discipline in athletic endeavors, while Richard Lapchick, director of the Center for the Study of Sport in Society at Northeastern University and an internationally recognized authority on sport and society, described his efforts to increase the awareness of the importance of academic study in pre-college, college, and professional athletes. Kris Fink, a women's basketball coach at Western Carolina University, led the group in a series of both cooperative and competitive games. Finally, Teresa Radomski, assistant professor of music at Wake Forest University, told of the physical and mental discipline necessary to become a singer, and finished by performing for the teachers and leading them in a voice experience.

The structure of the seminar followed this daily pattern. Each presenter was informally interviewed by the seminar leader and participants. Then the presenter spoke about the "steward-ship" of either the physical, intellectual, or creative life. Presenters carefully drew connections among these three facets; for instance, Vivian Paley spoke of the need for physical

recreation as she pursued her research in the classroom. Each day included a structured discussion over lunch, where people would break into small groups and continue reflection upon the seminar sessions. Time was given over for both creative and physical activities, in addition to unstructured time for independent study, rest, and relaxation.

The obvious antecedent for "The Balanced and Self-Disciplined Life" is ancient Greece, particularly the familiar maxim, "sound mind in a sound body." Though this maxim is well-known, participants and presenters acknowledged that it is difficult to achieve. The seminar designers believed that by examining the lives of different individuals who have tried to integrate creative, intellectual, and physical facets in one life, participants would be able to see how in fact this achievement could be possible. This would then serve as a model for wholeness and balance that the teachers could take back to their personal and professional lives, and thereby endeavor to integrate whatever fragmentary facets of their lives existed.

Humans Versus the Environment: The Florida Experience (Appendix # 1B)

The second seminar we shall examine, the "Florida Experience," was a week long program held on site at the Everglades National Park and the Florida Keys in February, 1988. The seminar question focused on whether or not a balance can be achieved between the economic interests of development and the need for conservation and preservation in the south Florida

ecosystem. NCCAT brought together experts and teachers in informal contexts designed to allow teachers to construct their own knowledge and theories about the seminar question.

The rationale behind the "Florida Experience" design is that the most powerful learning occurs in a context in which the learners have first hand experiences as well as access to high level expertise in developing their own interpretations of the seminar question as well as their own tentative solutions to highly evident problems. The small informal group sessions with seminar presenters lend themselves to discourse, debate, and discussion, rather than lecture, based on the Center's belief that intellectual development occurs through interaction rather than transmission. The experiences in the field are designed to challenge participants within a supportive environment, so that they are open to new experiences and new ways of viewing the phenomena of the world.

The Everglades portion of the "Florida Experience" emphasized first hand observation of the unique bird, reptile, and mammal population of the ecosystem, a population now endangered by drastic alterations in the flow rate and pollution level of the water coming into the park. Teachers were invited to a wet walk into the Everglades to examine the apple snail in its relationship to the snail kite. They canoed into the Everglades interior for a view of the intricate water distribution system of a mangrove forest. Hikes were combined with bird watching to glimpse such rare species as the wood stork

and the roseate spoonbill. During this part of the seminar teachers were camping, many of them for the first time; we also had first time canoers.

The opportunities for first hand encounters with Everglades life forms were designed to stimulate discussion about why preservation and conservation are necessary. In discussions of the effects of the draining of the wetlands on increasingly rare life forms we talked about the effects on humans; the straightening of the Kissimmee River and the elimination of its wetland margins threatens to destroy the natural filtration system for much of the Miami water supply. At another level it was noted that wild lands are a source of renewal for the human spirit; that there is much enjoyment in the beauty of life in the land and the water of the Everglades. Finally, the question was raised of whether or not there is an ethical imperative for humans to preserve and respect other forms of life regardless of the impact on human life quality. The answers are not givens in the seminar context. It is our belief that the strongest forms of knowing and the deepest commitments arise from values and knowledge constructed by the teachers themselves. Not to provide closure is to provide a powerful impetus to further inquiry.

The Florida Keys' segment of the seminar dealt primarily with the varieties of life in the sea, and the effects of development in the Keys on that life. Teachers had an opportunity to "swim with the dolphins," an experience that many regarded as the most powerful of the whole seminar, and to meet

with dolphin researchers to discuss the nature of these unique mammals and the sources of their endangerment. Teachers also had an opportunity to snorkel on the coral reef and to observe the splendors of the tropical fish population, as well as to see the effects of pollution and sediment from development that are not so slowly killing the reef. From an aesthetic viewpoint, teachers had the opportunity to contrast the hundred miles of old tacky, middle-aged tacky, and new tacky development along US 1 with the subtropical beauty of Bahia Honda, the only Key preserved in a substantially primitive state.

The "Florida Experience" closed with a panel discussion centered on the seminar question. Presenters from all aspects of the seminar joined together in responding to participants' questions, engaging in dialogue with teachers and among themselves. This panel took place in Key West, an area in which the problems of development are more evident than anywhere else in the Keys.

Implications

This final section of our paper will present some of the implications of our work at the Center, particularly how what we have learned from our work can be used to enhance the intellectual and personal well-being of teachers as we all strive to deal with the "era of reform."

The past decade has been another "era of reform" in education. While even Terrel Bell did not foresee the impact of the study he led, "A Nation at Risk," the effect of that report

and others that followed has been tremendous. While the policies of reform are incessantly debated at professional meetings and in the mass media, we at NCCAT often see its more personal effects. Teachers come to our Center weary of state mandated curricula, bureaucratic evaluation procedures, and infantilization at the hands of many educational leaders and university "experts." They are eager to explore knowledge and artistry for its own sake, not for "make and take," a term they use to characterize often dreary late afternoon and evening "in-service" activities.

What has been our answer to this? We are attuned to the need for educational reform in our country, to the pressing needs of our urban schools, and to the strong relationship we recognize exists between educational attainment and social progress. Yet we do not issue papers or direct initiatives toward these institutional problems. Rather, we hope to direct attention to what has not been heard in the incessant din of talk about reform, which often seems always unterwegs toward some utopia somehow free from competition with the Japanese. We believe that the voice of the teacher and the nurturing of her once passionate intellect and desire to teach, are the crucial links between reform and renewal.

This final point was suggested to us by Phillip Schlechty when he visited NCCAT last year. We took it seriously because it legitimized in our minds the importance of our support of the hearts and minds of our participants. The two seminars we have examined are models of life-giving activities of the mind, heart,

and body. If we as a nation are to effectively promote educational reform, which is an institutional and societal effort, we must first attend to educational renewal, which we direct toward the individual teacher. This slow and incremental process of intellectual and professional revitalization must occur before, or at least in tandem with, efforts of educational reform.

Pages 26-34 (Appendix 1) were removed from this document prior to its being submitted to the ERIC Document Reproduction Service.

APPENDIX 2

A Taxonomy of NCCAT Thinking Skills and Dispositions

The following is a provisional list of skills or dispositions that we emphasize at NCCAT:

- listening for the structure of an argument
- giving others time to respond
- respecting silence
- questioning or challenging what the person says, not the person's integrity
- "piggybacking": building upon what another person says
- recognizing what is essential or paradigmatic in discrete or particular facts or anecdotes
- evaluating claims based upon their merit and not their source (particularly apropos of "visiting experts" or other appeals to authority)
- evaluating claims based upon their merit and not the emotional intensity with which they are presented
- asking for clarification of assertions made by participants or presenters
- analyzing the components of a presentation or discussion
- comparing divergent presentations or discussions
- synthesizing the components of a seminar, while also respecting particularity and divergent viewpoints
- striving to find and articulate the theme of a seminar
- dwelling with ambiguity and intellectual tension as aspects of a complex mind

APPENDIX 3 THE FOUR CONCEPTIONS OF EXCELLENCE (Prakash and Waks, 1985) AND SOME RELATED DESCRIPTORS (used by NCCAT Program Designers).

1. Proficiency - Technical

career ladder
time on task
performance measurement
mandated curriculum
individualized learning
competition
application of rules
educational technicians

2. Disciplinary Initiation Process Approach

social learning
evolution of ideas
problem solving
imagination
schema theory
structure of discipline
master scholar-teacher

3. Self Actualization

unfolding
individuality
human potential
creativity
learner-centered
self-awareness
therapy
learned-sage

4. Social Responsibility - Deweyan

community
common good
control of human destiny
skills for civic life
social problem solving
apprenticeship

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